The Christian Statesman

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The Outlook.

The World's Baptist Alliance.

During the last fortnight of last month the Baptists of the United States and of the world held a succession of great meetings in Philadelphia. First came the General Convention of Northern Baptist Churches; then a convention of Baptists in North America, including Northern and Southern Baptists and those in Canada; and finally the first regular world-wide meeting of the World's Baptist Alliance. From nearly sixty different countries the delegates came, including some thirty from Russia, representing various bodies in that great empire. Some of these have suffered much in the cause of religious liberty, one delegate having, according to his own statement, been arrested eighty-two times and having spent as much as fifteen years in exile. Some were only allowed to come under heavy bail, in one case as much as five thousand dollars, to insure their return to answer various charges against them. The attendance, including delegates and visitors, amounted to more than five thousand persons.

Several utterances by leading personages in this great assembly were significant and interesting from the point of view occupied by the CHRISTIAN STATESMAN, viz., religion in national life. The whole gathering was pervaded by a strong desire to contribute to social uplift, and a conviction of the responsibility of the church for the social and political condition of the world. The President of the Alliance, Dr. John Clifford, of London, in his opening address, predicted that "the era was approaching when the countries of the world would turn away from war as a relic of barbarism." The Rev. Dr. W. H. P. Faunce, President of Braun University, declared: "The great social movement of to-day is the child of Christianity—woe to our faith, if it fails to recognize its own offspring. We need a social order aflame with desire for justice and throbbing with human pity. We must realize that no success in the making of steel or flour can atone for failure in the making of men. If we have no sympathy with men struggling, however blindly and cruelly, for economic freedom, we are not the true children of those who fought and died to secure civil and religious freedom. If we fail to seize upon and guide and spiritualize the social aspiration of our times, others will seize it for selfish ends, and men will turn from the doors of the church to bow before altars lighted with the fires of hatred and fear. The only antidote to materialistic socialism is to be found in the continuous incarnation of Christ in His people, rendering the service which He Himself would render if He were here."

The Rev. Dr. F. B. Meyer, of London, well known through his frequent visits to the United States, declared, "we as churches must lead the great

movements of our time Sonwards and Godwards. Our nations must sit at the feet of Christ. There is no hope for humanity save in His cross and throne."

The Rev. George W. Truett, D.D., of the First Baptist Church of Dallas, Texas, spoke on "Baptists and the Coming of the Kingdom of God in America." He regarded our vast and growing cities as a menace to the Kingdom of God, and "the amazing power of the saloon as the intolerable curse of American civilization." A venal press, vast aggregations of wealth, a luxury that "enervates, debilitates and destroys," and an avarice which places the love of gold above the welfare of man, easy divorce dissolving the most sacred family ties, irreverence, dishonesty, and, in the churches, formalism—were other evils commented on. The preacher closed by declaring: "America must be made Christian. We are being asked why we permit the debauching greed of our American politics; why we ignore the cry of two and one-half million of children in our factories. We must make this country Christian, if the world is to be Christian. Jesus must reign over Congress, over Parliament, and over the Douma. He must march onward to His coronation as King over all the world." This reference to the Kingship of Jesus after His discussion of social and political evils shows that it was Christ's rulership over nations and governments and all social relations which the speaker had in mind.

In a brilliant address the veteran, the Rev. Dr. John Clifford, predicted the coming of Christ's kingdom among men, declaring that evidences of this hour of Christian triumph were not only visible in the work of the churches, but in commerce, science, education and philosophy.

"I see it as it comes in better and more humane legislation, and I see evidences of it in those messages sent by Persident Taft to the European nations, having for their object the end of all war."

The Rev. J. H. Young, of England, speaking on "The Coming of the Kingdom of God in Europe," dwelt upon the decay of the Roman Catholic church in France, Spain, Portugal, Italy and Austria, and the spread of Protestantism in those lands. The Rev. Dr. John Humpstone discussed the coming of the kingdom in non-Christian lands. The whole program of this closing day was framed around the central thought, "the Kingdom of Christ."

Most of the more than one hundred Baptist churches in Philadelphia were occupied on Sabbath, June 25, by delegates to the Alliance. The theme assigned to all was "The Lordship of Jesus." The Rev. Dr. Edgar Y. Mullins, President of the Southern Baptist Theological Seminary, preached the closing sermon on this theme in the Baptist Temple, where the sessions of the Alliance had been held. His text was, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Those who have maintained the truth of the kingly authority of Jesus Christ through ages of general indifference and opposition, even among Christian ministers and churches, and the National Reform Association, which has labored long to secure the acknowledgment of Christ and His law in the actual life of the American nation and its government, find great satisfaction in these proofs of

the wide and increasing acceptance of this principle.

Religious Elements in the Coronation of King George.

On the 22nd of last month King George V. of England was solemnly crowned in the presence of the assembled representatives of the Empire, and distinguished ambassadors from other nations and governments. This coronation ceremony is not the actual induction of the sovereign into office, for the new king has already been many months upon the throne. But it is an elaborate and instructive service, in which the British nation seeks to impress the mind of the king and the people with the great religious ideas which underlie all just civil government. It has no legal effect, but is purely a religious ceremony.

The coronation took place in Westminster Abbey, where for centuries the sovereigns of England have been crowned. The oath of office was administered by the Archbishop of Canterbury. Among other steps in the service, a golden orb or ball, surmounted with a cross, was placed in the king's right hand with the words: "When you see the orb set under the cross remember that the whole world is subject to the power and empire of Christ our Redeemer." The crown, which blazed with the most costly jewels, including the great Kohinoor diamond, was placed by the Archbishop on the king's head. This was the climax of the ceremony, and the long hush of the spectators broke into acclamations of "Long live the king!" Clusters of electric lamps flashed suddenly into light, adding a new radiance to the already brilliantly colored scene. Mingled with the shouts of the people were heard the blare of trumpets and the roar of guns in Hyde Park.

The coronation of King George was followed by the coronation of Queen Mary, a much briefer and even more beautiful ceremony. It is a matter of thankfulness to the whole Christian world that the personal character and private lives of these sovereigns do not contradict the religious suggestions of their coronation. They have a large family of young children, to whose education and training they are conscientiously devoted. The king is a member of but one club in London, and spends little time there, preferring his own home. The royal couple are never happier than when spending an evening together in the company of their children, Queen Mary sewing, while the king reads to her and to them. Queen Mary is almost a teetotaler, and frankly expresses her dislike for cards. The great wine cellar which is said to have been King Edward's pride, is now seldom drawn upon except on state occasions. The king and queen are not surrounding themselves with a frivolous and dissipated throng of courtiers, as most sovereigns have done, but are establishing, as far as possible, the severe morality which characterized Victoria's reign. It is reported that no divorced persons will be presented at court, and that under no circumstances will their majesties consent to the relaxation of this rule.

Progress of the Cause of Peace.

Events favorable to the cause of world-wide peace follow one another so swiftly that it is difficult, with the limited space at our command, to convey to our readers a correct impression of the rapidly changing scene.

In our issue for May we placed on record the proposal of President Taft that an unlimited treaty of arbitration be contracted between the United States and Great Britain, and the cordial acceptance of this proposal by the statesmen and the people of Great Britain. Heretofore questions involving the honor or the life of nations have been expressly excepted from all treaties of arbitration. But in any serious dispute between nations both parties can easily persuade themselves that both honor and vital interests are at stake. True, statesmanship of the highest order was displayed in President Taft's proposal, and in the words of Sir Edward Grey, the British Foreign Minister, as he commented on it in a great speech in the House of Commons. Mr. Taft had said in a public address: "Personally, I do not see any more reason why matters of national honor should not be referred to a court of arbitration than matters of property or national proprietorship. I know that is going farther than most men are willing to go, but I do not see why questions of honor may not be submitted to a tribunal composed of men of honor who understand questions of national honor, to abide by their decision, as well as any other question of difference arising between nations. If we can negotiate and put through a positive agreement with some other nation to abide by the adjudication of an international arbitral court in every issue which cannot be settled by negotiations, no matter what it involves, whether honor, territory, or money, we shall have made a long step forward by demonstrating that it is possible for two nations at least to establish between them the same system of due process of law as exists between individuals under a government."

Sir Edward Grey, commenting on this utterance, said: "I do not think a statement of that kind put forward by a man in the position of the President of the United States ought to go without response. . . . . I know that to bring about changes of this sort public opinion must rise to a high plane of idealism; but if you will look back into history you will find that there do come times at favorable moments when public opinion has risen to heights which a generation previously would have been thought impossible. It was so when public opinion abolished slavery in the United States. I imagine there were occasions when any person might have demonstrated that the public opinion of the United States could never rise to that height; but it did. It did it without counting the cost in blood, in treasure and in risk to their national existence."

These utterances found immediate response among the English and American peoples. The treaty is now being prepared by Secretary of State Knox and Ambassador Bryce, and it is hoped it may be submitted for ratification during the present session of Congress. France, and in a more distant way, Germany, have expressed a willingness to consider similar proposals.

For lack of space we must group together in condensed form a large number of facts which, since the foregoing memorable utterances were made, have cheered the hearts of the friends of peace. It is proposed to celebrate in 1914 the one hundredth anniversary of the treaty of Ghent, and of the re-establishment of peace between the

United States and Great Britain after the war of 1812. President Nicholas Murray Butler writes on this point as follows: "In my judgment the undefended boundary between the United States and Canada is the model and ideal toward which the opponents of militarism, huge armaments and war should direct their efforts. On either side of this long imaginary line, two great busy, ambitious and independent peoples have managed to live and work together for more than one hundred years. Has this fact not given to Canada and to the United States the right to lead in the movement for international peace?"

The Third National American Peace Congress was held in Baltimore, May 3 to 6, and was unique among peace congresses in that it was the first one to be opened by the head of one of the great powers of the world. Other congresses have had the expressed sympathy of rulers, but this year, for the first time, the Chief Executive of a first-class power in person opened such a congress with an address. This service to the cause was rendered by President Taft in an admirable opening address, while the second official of the Government, the Speaker of the House of Representatives, presided at the closing banquet. The addresses were of a very high order, and some of them struck new and high notes in the great argument for peace.

The American Peace Society has removed its headquarters from Boston to Washington, and the Advocate of Peace is now issued from the latter city. The annual report of the Society shows that there are now eighteen branch or auxiliary societies in the United States. The expenditures of the National Society last year amounted to $18,324.38.

The following beautiful passage occurred in Cardinal Gibbons' address at the National Peace Congress in Baltimore: "We are told in Holy Scriptures that when the waters receded from the earth, in the time of Noah, Almighty God made a solemn covenant with the patriarch and his posterity that from that time forth never again would this earth of ours be deluged by water, and as a sign, as a symbol, as an evidence of this covenant which He made, He caused an arc—a rainbow—to appear in the heavens. Let Britannia and Columbia join hands across the Atlantic, and their outstretched arms will form a sacred arc—a sacred rainbow—of peace, that will excite the admiration of the world, and will proclaim to mankind that with God's help nevermore again shall this earth of ours be deluged with blood shed in fratricidal war." The Pope has also, it is stated, sent an autograph letter to Monsignor Falconi, the apostolic to this country, expressing his profound gratification at "the noble initiative of some illustrious Americans in favor of peace," and adding that "he joins heartily in wishing success to this great movement, being persuaded that, even if the desired aim is not attained completely and immediately, the initiative will not be without its value." These authoritative utterances will porbably put a stop to the mischievous agitation of the "Ancient Order of Hibernians" and some other Romanists who, in the hope of some day embarrassing England, would prefer to see the gates of war between the United States and the mother country left open rather than permanently closed by an unlimited treaty of peace.

Tercentenary of the English Bible and the Cause of Peace.

The great Bible Tercentenary Meeting in Albert Hall in London occurred at the time when England was stirred by President Taft's proposal of an unlimited treaty of arbitration between Great Britain and the United States. The Archbishop of Canterbury in a fine passage pictured "the men of the Mayflower and the early colonists entering their new lands with the Bible as their sole book," and then referred to these sister nations between whom a quarrel must be an unimaginable thing, since the nurture of both lands has been the pure milk of the Word, the English Bible common to both."

Mr. Asquith, the English prime minister declared that "to the Bible we owe the Reformation. It delivered our people from a yoke to which they will never again submit." Declaring that the Bible is the symbol and safeguard of unity, he went on to say that "war between English speaking peoples would not only be a crime against the civilized world, but an unforgiveable breach of those Commandments enshrined in the New Testament upon which both nations have been bred. There could not be a worthier, more proper, more splendid monument of this Tercentenary than that it should witness the sealing of a solemn pact between us which should end, once and forever, the hideous, unthinkable possibilities of fratricidal strife."

Fittingly this great meeting was closed by the singing of the Hallelujah Chorus from the Messiah: "King of kings and Lord of lords."

Notes of the Temperance Conflict.

The present year is to witness two important struggles on American soil, the issue of which will powerfully affect the future history of the Temperance movement in our own country and throughout the world. The great State of Texas, embracing one hundred and fifty counties, will vote on July 22nd, (a date still in the future at the time of the penning of this item), on a prohibitory amendment to the constitution of the State. This amendment provides that "the manufacture, sale, barter or exchange of intoxicating liquor is hereby prohibited in this State on and after the second Tuesday in January, 1912;" and that the legislature of the State shall meet at noon on that day to "pass efficient laws to enforce this section." We hope, and earnestly pray, that the extreme southwesterly State of the Union may fall in step with Georgia, Mississippi and other southern States by the adoption of this amendment.

Still more interesting, because of her historic position on this question, is the struggle in Maine. More than fifty years ago Maine enacted a law prohibiting the manufacture and sale of intoxicating liquors within her borders. Twenty-five years afterward she embodied in her constitution a provision making this a permanent and fundamental policy, and binding the legislature to carry it out. The prohibitory law of Maine has been known over all the world as the pioneer experiment in this line, and it has set up a standard and a goal toward which the thoughts and the efforts of leaders in many countries have been set. They have rejoiced in the fact of its permanency, as it has stood the

test of time and been approved by the sober judgment of the people.

But this law has always had powerful enemies. The great brewing, distilling and liquor-selling interests throughout the nation regard the Maine law as a menace to their business everywhere, and have labored unceasingly to foment opposition to it. Falsehoods as to the operation and effect of the law have been industriously circulated. With her lakes and streams and forests and mountains and picturesque sea-coast, Maine has become a vast summer pleasure-ground for the rich and fashionable classes, and these import sentiments and customs which antagonize the law. These various forces have secured from the late legislature the resubmission of the prohibitory constitutional amendment to a vote of the people, and this vote is to be taken in September. This assault on the law has not arisen, to any large extent, within the State. It is, says the *National Advocate,* a move in a general campaign of the liquor forces and the money they can command." These were brought to bear first on Alabama. Immense sums of money were sent from St. Louis to buy the press and to manipulate the politics of the State. These tactics succeeded and the prohibitory law was repealed. The whole political life of Tennessee has been in a state of anarchy for three years because of the efforts of the drink capitalists to rehabilitate themselves there. The murder of a United States Senator, the nullification of court action, the nullification of legislative action, intimidation, lawlessness, corruption, have marked the pro-alcohol campaign in this State. Into Florida again money has been poured in a flood, and with the help of thousands of negroes voting for "freedom" the prohibition amendment of 1910 has been killed. The County Option Law of Indiana has gone down before the political power of the brewers, and that of Ohio has barely escaped. Now this sinister financial-political force, which the *Minneapolis Tribune* has recently described as the greatest power in American political life, is bringing its attention to bear upon Maine." How entirely the effort for repeal is an effort from without the State is evidenced by the fact that in the legislature there were thousands of remonstrances against resubmission and not one petition in its favor.

By far the most significant document which has been issued in this controversy is an appeal from the anti-alcoholic forces of Europe to the voters of Maine. These leaders of the great struggle which is arising in the old world declare that the Maine law "has been a contribution of the first value to the world's progress," and that the success of the present effort "will take from the State that for which it is perhaps most widely and most honorably known in the world at large." This appeal is signed by 121 physicians, professors in universities and others of equal rank and influence on the continent of Europe; and by sixty-three men and women of like standing in Great Britain. The American section of signatures includes 136 names, among whom we notice Generals Miles, Grant and Daggett, of the United States Army, and eighty Presidents and Professors in colleges and universities.

Editorial Articles.

An Honor Well Bestowed.—The honorary degree of Doctor of Divinity was bestowed on the Rev. J. S. Martin, General Superintendent of the National Reform Association, by Temple University, a well known institution of learning in Philadelphia, at its recent commencement. This is a distinct recognition of Dr. Martin's services in connection with the World's Christian Citizenship Conference held in that city last year. He was the one person thus honored this year by the university, though scores of others received other titles. Of its more than three thousand students, over two hundred were graduated this year.

Further Mormon Revelations.—A further instalment of Frank J. Cannon's revelations in *Everybody's* for June makes plain what we were well aware of at the time of our ineffectual protest against the retention of Mr. Smoot in the United States Senate, but could not prove, that the influence of Mr. Roosevelt and of the Republican party were definitely thrown in favor of the Mormon apostle. Mr. Roosevelt seems to have undertaken the task of convincing this nation that the American government is no more Christian than it is Mormon or Jewish, and no more Protestant than it is Roman Catholic. In the same spirit of shallow liberalism he said recently at the dedication of a Y. M. C. A. building on the Pacific coast:

"A Catholic layman or a Catholic priest who works with us, who helps to put up a building like that, should be allowed to have his full and fair share in the management of it. Do that in the home of the Y. M. C. A., and then when you get Catholic and Protestant in, I am going to appeal to Protestant and Catholic to take in the Jew, if he be a good fellow, in the same way." When Mr. Roosevelt has succeeded in this undertaking it will then be in order to expunge the word "Christian" from the name of the Association; and when he has succeeded in stripping our nation of all distinctive Christian character, it will be in order to cease referring to ourselves as in any sense a Christian nation.

An Odious Divorce Case.

Last spring a bill was introduced to allow judges in their discretion to dispense with jury trials in divorce cases. Until then, for nearly a hundred years, the right of either party in a divorce case to demand a trial before a jury, has been a right expressly secured by law. The bill was quietly put upon its passage in both houses and became a law before the people were aware. When the speaker of the House of Representatives, Mr. Cox, of Allegheny, was taken to task for facilitating its passage, he blandly replied: "As it was introduced by John R. K. Scott, of Philadelphia, I supposed it was in the interest of somebody in that city," thus lightly confessing his willingness to tamper with the moral laws of the commonwealth in the private interests of individuals. Through the enterprise and courage of a Philadelphia newspaper, the *North American,* it was revealed that the bill was in the interest of a Pittsburgh millionaire, Mr. W. A. Mellon, whose money and influence have sufficed to keep all mention of the facts out of the Pittsburgh papers.

Mr. Mellon is seeking a divorce from his wife, who stoutly maintains her innocence of the charges he makes against her, and who had demanded a jury trial for her completer vindication. As she was an Englishwoman before her marriage, the intervention of the British government was asked in her behalf, but that government was obliged to reply that she had lost her standing as a British subject by her marriage to an American. An English gentleman was named by the husband as corespondent in the case, and he immediately came to Pittsburgh to deny the allegations and to demand an apology from Mr. Mellon. In the meantime, the wife has been deprived of the custody of her children and they have been forcibly removed from her home. Of the truth or falsity of the accusations against Mrs. Mellon we know nothing, but the methods pursued by her husband and his legal advisers throw the greatest suspicions upon the justice of his cause. And the obvious reflection will be questioned by no one that wicked judges and lawmakers, unscrupulous, having no fear of God in their hearts, are a source of imminent danger to the people. No man who gives his daughter in marriage knows how soon she may be the victim of laws made or modified expressly for her oppression, and of pliant judges, who will do the bidding of rich and profligate husbands.

More Direct Popular Government.

The movement toward a "purer democracy" gains in strength and volume in the United States. A "pure democracy" is a government in which all the people come together to frame the laws and to choose those who shall administer them. But this is impossible except in communities of small territory and limited population. At present, in this country, relief from political corruption is being sought by withdrawing power more or less from the representatives of the people and conferring it directly on the people as a whole. The "initiative," "referendum" and "recall" are measures of this character. By the first a certain proportion of the voters, by petition, can "initiate" any law and cause it to be submitted to a popular vote without action by the legislature. By the "referendum" they can, by petition, require any proposed law to be submitted to vote of the people before it goes into effect. By the "recall" they can bring any official to the bar of a popular vote at any time during his term of office. These measures are usually associated with "government by commission," in which a Mayor and Councils are abolished and the whole legislative and executive power is lodged in a small number of men, usually seven or nine, the presumption being that the people will choose only their most eminent and trustworthy citizens for so responsible a task. Pittsburgh is the most notable example of a large city to be governed henceforward, for some time at least, by a commission; and the latest example is Trenton, the capital of New Jersey, which, on the 20th ult., adopted government by commission by a majority of nearly 1,200 in a total vote of less than twelve thousand, despite the opposition of both party machines and an army of place holders and their friends.

The movement for the direct election of United States Senators by the people, instead of the State legislatures, is another measure of the same general char-

acter. This is likely soon to be submitted to the State legislatures in the form of an amendment to the Constitution of the United States.

We are not sanguine of great results from these political expedients. They do not recover and lay down any moral principles as the basis of a genuine reformation. They diminish the power of the representatives and increase the power of the people, but they make no provision against the people becoming as corrupt as their representatives are today. The argument in favor of these measures is that the people are still better than their rulers. But in a truly Christian State, under the influence of the Christian principles of civil government, the rulers will always be better than the people, because they will be the selected ones, chosen under the operation of the divine rule, "He that ruleth over men must be just, ruling in the fear of God." Nothing can bring about such a state of society but the inculcation of the Bible principles of civil government. That will bring it to pass inevitably. "They overcame by the blood of the Lamb and by the word of their testimony." And that is the specific work of the National Reform Association.

Contributed Articles.

An Unjust Discrimination.

BY REV. E. A. CROOKS.

The following bit of information, taken from the *Missionary Review of the World* for July, is certainly calculated to make Protestant Christians sit up and take notice:—

"The Bureau of Education in the Philippine Islands has issued an order directing American teachers to take no part in religious work, even outside of school hours. This prohibits a Christian American teacher from taking a Sunday school class in his own church, or from conducting a Bible class in his own house. They are especially warned not to encourage the study of the Bible. This ruling practically prohibits the exercise of religious liberty by school teachers, and puts a premium on atheism or non-religion among those who are to instruct the children of the Philippines. Earnest Christians, whose influence should be most valuable, will be slow to surrender their rights to bear witness to their Lord Jesus Christ.

"An American resident in the Philippines declares that this order practically applies only to Protestant teachers, since they only are reprimanded. Roman Catholic teachers are not interfered with and go on tours with their Bishop, engage in church work, and in other ways help forward Roman Catholicism. Is the American Government to follow the lead of Great Britain, whose laws and representatives favor Islam in Egypt and the Sudan, as against Christianity? Religious liberty should include the right to teach and to preach any doctrine that is not subversive of morals."—*Missionary Review of the World,* July, 1911, p. 482.

From time to time reports come of a good many un-American, un-Christian, anti-Protestant things taking place in our far off dominion, but this is a little

the worst yet. The public schools are the child and the protege of Protestantism. Without the support of Protestantism America could not maintain her present system of public instruction. In face of this fact it is a little galling to have the Protestant teacher, in the employ of the Government in the Philippine Islands, forbidden to exercise his religious liberty as an American citizen by assisting in the work of the church to which he may belong. It is an outrage to have him "Warned" not to encourage the study of the Bible, the greatest classic in the English language. The government that enforces such rules is certainly going far toward declaring itself anti-Christian. The offense is aggravated when the rule is suspended so far as the members of the Roman Catholic church are concerned. Such ruling by the insular government, which represents the Government at Washington, should call forth the emphatic protest of Christian people. The protest should be so emphatic and so general that the administration would be compelled to reverse its policy. Would it not be well for the National Reform Association to take the matter up and secure the cooperation of other Christian organizations in voicing the sentiment of the Protestant population of America?

The Liquor Traffic and a Sovereign People.*

BY REV. G. W. MORROW,
Superintendent Michigan State Anti-Saloon League.
Professor in Peking University, China.

"In Newark, Ohio, where Officer Carl Etherington was lynched in July last, the liquor interests were organized to defy the law, and they gained such control of the city that the officials protected them in their lawlessness. The condition at Newark does not differ much from the average saloon city in this county, where the liquor dealers dictate the policy of law enforcement." Thus it stands practically without contradiction that the policy which permits and sanctions the liquor traffic, encourages and increases lawlessness; while the policy which prohibits the liquor traffic decreases and eventually almost eliminates open lawlessness." In charging the grand jury which investigated the lynching at Newark, Judge Seward said: "The court ventures to say that the immediate cause of the terrible tragedy was the fact that quite a number of men engaged in the retail liquor business in this county made up their minds to disregard and prevent the enforcement of the law against them." All over this country to-day there should be a revival for law enforcement. Through it we will catch the Lincoln vision of the necessity and importance of this work. Lincoln puts it as follows: "Let reverence for law be taught in schools and colleges; be written in primers and spelling books; be published from pulpits and platforms; proclaimed in legislative houses and congressional halls, and enforced in the courts of justice and equity. In short, let it become the political religion of the nation."

There is not a single item set forth in the preamble of the fundamental law of our land but is directly nullified by the very existence of the liquor traffic. Listen, "We, the people of the United States, do ordain and establish this Constitution in order:

"1—To form a more perfect union;

*Abstract of address at Michigan State Convention, Detroit, June 21, 1911.

the liquor traffic tends to disunion. 2—Establish justice; the liquor traffic is the embodiment of injustice. 3—Insure domestic tranquility; the traffic is the greatest home-wrecking and peace-destroyer in the land. 4—Provide for the common defense; a whiskey besotted people can defend nothing. 5—Promote the general welfare; the traffic contributes not to the general welfare, but is a weight and burden about its neck. 6—To secure the blessings of liberty to ourselves and our posterity; the traffic deprives its patrons of all liberty and binds them in fetters and in chains.

"To us the title deeds of whose estates and the safety of whose lives depend upon the tranquility of the street, and the morality of the people, the presence of any vice that brutalizes the average citizen is a stab at the heart of the nation." And "all the prosperity that can come to us will not save this country from the fate of nations of the past, if America continues to lead the world in a record for drink that is appalling."

But more and more the traffic is being recognized in its ignoble light. The saloon is a robber. "It robs society of—childhood of its innocence, youth of its promise, manhood of its dignity, womanhood of its purity, the ballot box of its freedom, and industry of its reward. It is worse than the highwayman, for he points his revolver at your head and demands your money *or* your life, while the saloon puts its bottle to your lips and demands your money *and* your life."

The saloon is an outlaw to-day: 1—By social ostracism; no young man can hope long to hold his place in society if he becomes a patron of the bar. 2—By religious anathema; every church denomination of this country, practically, has spoken out in thunderous tones against the traffic. 3—By decision of the United States Supreme Court, which proclaims that "no man has an inherent right to sell intoxicating liquors by retail." 4—By business expulsion. The business world is drawing the lines tighter and tighter against the man who drinks, and in a few more years the placard will be nailed above the front door of every business industry of importance in the land, "No boozer need apply."

"Out of the darkness of the night
The world rolls into the light;
It is daybreak everywhere."

The traffic is not an industry worthy of the protection of the American people. Let me borrow an illustration from George R. Stuart: Here are four little machines. I step up to the first little machine and say, "Hello, little machine, what are you?" And the answer comes back, "I am a saw mill." "A saw mill? And what is your raw material?" The reply is, "Old logs." "What is your finished product?" "Lumber." "Lumber worth more than logs?" "Yes, certainly." "Then you are creating values?" "Certainly, I am." "Then you are an industry worthy of the protection of this republic, and we will throw our arms around you."

I step up to the next little machine and say: "Hello, little machine, what are you?" And the answer comes back, "I am a grist mill." "What is your raw material?" "Corn and oats?" "What is your finished product?" "Meal and flour." "Meal and flour worth more than corn and oats?" "Certainly." "Then you, too, are creating values, and we will throw our arms of protection around you."

I step up to the next little machine and say: "Hello, little machine, what are you?" The answer comes back, "I am a paper mill." "And what is your raw material?" "Old rags." "And what is your finished product?" "Linen paper." "Linen paper worth more than old rags?" "Certainly." "Then you also are creating values, and we will throw our arms of protection around you as an industry worthy of protection.

I step up to the next little machine and say: "Hello, little machine, what are you?" And the answer comes back, "I am a gin mill." "A gin mill? And what is your raw material?" And if it tells me the truth, as the others tell me the truth, it must point its finger to yonder boy, and that other boy, and that other, and say: "There's my raw material." "What is your finished product?" And again, if it tells me the truth, it must point its finger to yonder blear-eyed, bloated-cheeked old drunkard, staggering down yonder back alley, soon to drop into a drunkard's grave. Is the finished product worth more than the raw material? No, no! The more the grinding process went on in the grist mill, the finer the product turned out and of greater value. The more the grinding process goes on in the gin mill, the less fit for future usefulness or service the product that is turned out. The gin mill and the traffic is not an industry worthy of the protection of the American people to-day.

When old Dan Voorhees, of Indiana, asked the farmers what they would do with their corn if the distilleries and breweries were closed, he received the reply from one of the group, "Sir, down on my farm I'd raise more hogs and less hell." When they urged the Empress of China to raise her revenue by licensing the sale of opiates and liquor, she replied: "God forbid that I should raise a revenue for my government on the morals of my people." When they asked Gladstone where he would get his revenue to run the government if license money were no longer received, he replied, "Give me a sober nation and I'll risk the revenue problem."

The liquor traffic has its grip upon the throat of this Republic to-day by virtue of the revenue the traffic pays and yet every man to whom God has given enough brains to have the headache knows that for every dollar the liquor traffic pays in license fees the traffic drains fifteen dollars from the community that goes into its own pocket. It were better for every community to-day if no license fee were attached and this bribe of the conscience were entirely removed, for dispute it who will, there is not a town or city in this State where the saloon would be tolerated for a single twelve months, were it not for the revenue paid. The liquor traffic never paid a dollar license in any State or in any age. The saloons have simply been the agents of collection and charged fifteen dollars for their services for turning one of the people's own dollars over to the treasurer of the town. But people are beginning to do their own thinking and in thirty-nine counties of Michigan have said their saloons must go and have refused the licenses of 1,200 saloons and eighteen breweries and paid their own taxes and increased their own bank deposits some 300 per cent., with all bills paid.

The sympathizers of the traffic have argued "personal liberty" in one breath, and in the next have shown their infi-

delity and inconsistency by saying "close up the dives, reduce the number of saloons, etc., regardless, seemingly, of how much the personal liberty of the saloonkeepers, thus put out of business, may be infringed upon. But a sovereign people insist that when a man gets drunk he is a menace to the life and property of his neighbors, and they have a right to protest; that a drunken man robs his wife and children of the necessities of life and deprives them of shelter and clothing and may throw them and himself upon society for support, and because of this society has a right to object. The barroom becomes the rendezvous of the criminal element and the willing tool of the corrupt politician and the body politic proposes objection. "Personal liberty ends where public injury begins."

The cry is heard, "You can't enforce it—put out the saloons and in come the blind pigs and blind tigers, speak-easy and joint." But who proposes that argument? The men of the traffic are the ones who say it. For the people to say that would be to confess that the saloon—the traffic—is greater than the government, and I, as the son of a Union soldier, who served there years under the Stars and Stripes, refuse to acknowledge that this government is not big enough to compel obedience to its laws. The liquor traffic and a sovereign people—which shall rule? Which is sovereign? Shall the rum shops or the people be supreme? Our forefathers, through revolution, made good their manhood in the eighteenth century and put down oppression. Our fathers, through rebellion, made good their manhood in the nineteenth century and put down the curse of slavery, and shall not we, through enforcement of law, make good our manhood in this twentieth century and put down the liquor traffic, which is to-day a greater foe to this Republic than was ever George III. or slavery in its blackest form?

"Children of the bravest fathers, will ye falter,
With all they left you periled at the stake?
Ho once again, on Freedom's holy altar, the fire awake.
Prayer strengthened for the conflict, come together,
Gird on the harness for this moral fight,
And with the blessing of our Heavenly Father
Maintain the right."

The traffic is not a legitimate business. It is legal, but not legitimate. It does not give value received for money expended. It hands over to man that which when drank unfits him to go out and earn bread for his family. It is not a business at all and has no right whatever to be named in the category of business.

All human activity may be divided into three classes—Charity, Business and Crime. Charity is for service, and *no* profit. Business is for service *and* profit. Crime is for profit, and renders no service. The saloon renders no service to anybody. It degrades and demoralizes even those who seem to profit by its dollars. It has no right to be placed in the category of "business" at all, but belongs in the category of "crime."

The curse of the traffic has been so thoroughly recognized that to-day in this country 90 per cent. of the railroads refuse to employ men who frequent the saloons. Seventy-nine per cent. of all manufacturing industries will not put drinking men on the payroll nor permit

those to remain who become saloon patrons, and 88 per cent. of all trades are closed to men who are known to be saloon patrons.

The National Brotherhood of Blacksmiths, in session assembled recently, branded the saloon as follows: "The greatest curse to the labor movement has been the saloon and it is high time that the labor leaders get together and forever divorce the trades union movement from saloon association and saloon participation."

John B. Lennon, chairman of the American Federation of Labor, made this declaration in expressing the curse of the liquor traffic upon the childhood of America: "The saloon is driving the little ones before their time to the factory, and to the mill, and to the store, dwarfing them in body and in mind, depriving them of an education and taking away from them the father's protection and the mother's care."

Said Mr. Mitchell: "The happiness, the security and the progress of the nation depend more upon the solution of the liquor problem than upon the disposition of any other question confronting the people of our country. The government must soon take cognizance of the great evil to society that has grown out of the manufacture and sale of intoxicating liquors, and it cannot long afford to continue its partnership with the liquor interests by accepting revenues from issuing licenses to a traffic which is eating at the very vitals of the nation."

Following five consecutive pay days in Lansing, our capitol, her saloons caused the loss of three days' time of fifty-six employes of the great Reo Motor Car Company, but on the closing of her saloons that loss has practically entirely disappeared, and men are on their jobs next morning and ready for work, and the superintendent declared recently that only one man had been discharged for drunkenness in nine months' time.

The prosecuting attorney of that county said there were 171 fewer arrests in six months dry and thus a saving to the county of $1,197. There was a corresponding decrease of jail board bill of $1,586 in eight months, and a decrease in the number of men whose wages were garnisheed from 280 to 201 in six months.

F. B. Coburn, Secretary of the Board of Agriculture of Kansas, dry now for thirty years, reports that there are twenty-eight county poor houses without an inmate, eighty-seven counties with no insane, fifty-four with no inmates in feeble-minded institutions, twenty-one counties with no prisoner in the State penitentiary, thirty-six counties with no inmate in the reformatory, fifty-two with no prisoners in the county jail, sixteen counties without a single prisoner serving any kind of a sentence.

President Hutchins, of our great Michigan University, pronounced his anathema recently upon the traffic as follows:

"The American saloon is the greatest blot upon our civilization to-day. From it comes more misery, degradation and crime than from any other institution we foster."

Dr. Lyman Abbott, editor of the *Outlook,* wrote to Col. Gilmore, the chief exponent of the traffic, recently to the effect: "All physicians are agreed that the excessive use of alcohol is the most prolific cause of disease. All sociologists are agreed that it is the most prolific cause of poverty, and all penologists are

agreed that it is the most prolific cause of crime, and that the only solution of the problem is the annihilation of the American saloon."

Congressman Hobson adds: "The saloons are the greatest menace now confronting the welfare and happiness of the American people."

When Jacksonville, Florida, was being destroyed by the great fire, there went forth from the mayor's office the decree to close the saloons. Why? When San Francisco, California, was in the throes of the earthquake and the fire, Mayor Schmidt sent forth the order to close the saloons. Why so? When Baltimore, Maryland, was being destroyed by her midwinter fire, Mayor McLean sent forth the hurried order from his office to close the saloons. Will the traffic tell us why?

Our own good Governor Osborn, in his message to the legislature in January last, made reference to the infamous traffic in the following words: "The saloon of to-day is a social saprophyte. It has always been a breeding place of lawlessness and a culture ground for vice."

The Supreme Court of the United States, the greatest tribunal of any land, through Justice Harlan, says:

"We cannot shut out of view the fact, within the knowledge of all, that the public health, the public morals, and the public safety, may be endangered by the general use of intoxicating drinks; nor the fact established by statistics accessible to everyone, that the idleness, disorder, pauperism and crime existing in the country are in some degree at least traceable to this evil."

Then in a later case that same tribunal, the United States Supreme Court, said: "By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery to society equal to the dramshop, where intoxicating liquors, in small quantities, to be drunk at the time, are sold indiscriminately to all parties applying. The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than to any other source."

A sovereign people have the right and the power to govern themselves. The liquor traffic undermines and destroys this right and power on the part of the people by: 1—Weakening their intellect; 2—Corrupting their morals, and 3—Direct purchase of individuals to surrender their sovereignty to the liquor interests. Clarence Darrow, a saloon advocate, said in a pro-saloon speech recently, "that no man could successfully aspire to office in a large city without having passed the civil service examination satisfactory to the liquor interests." This is a clean cut admission of surrender of sovereignty by citizens of our large cities. The schemes to rob the citizen of his sovereignty are never planned in a schoolhouse or a church. Always where the liquor forces are in control are the plots worked out to destroy the people's power. "Hinkey Dink" and "Bath House John," as among the governors of Chicago, are only possible because many of the people have given over their sovereignty to the booze interests. We can, however, be hopeful for the future. The white markings on the maps are annually increasing. The people are asserting their sovereignty, and the saloon will not forever wear a crown, but the masses will come into their own.

As a sovereign people, Michigan will yet realize the great truth proclaimed by Gladstone, that "the chief end of civil government everywhere is to make it as hard as possible to do wrong and as easy as possible to do right," and the further fact that the liquor traffic does not contribute to that end.

Michigan will yet realize that while she should teach temperance and fortify the individual against the use of drink, the further fact remains that "the saloon is not a kindergarten of sobriety." This great commonwealth of America will yet realize what that distinguished philosopher, John Morley, said of England. That "England must put a stop to the liquor traffic or the liquor traffic will put a stop to England."

The question is being forced daily up to the bar of the conscience of this nation, Shall the rumshops or the people be the rulers of the land? This country cannot long continue half drunk and half sober.

It is soon to be a question of supremacy. The liquor traffic or the sovereign people! Which shall it be? On the one side is arrayed the chief mogul of the infernal regions, impersonated in the liquor traffic, and around him are being marshaled all the cohorts of hades and the armies of vice and sin, of filth and disease, of rum and ruin, of deviltry and death; and against these regiments of the devil's own selection is marching forth a sovereign people, loud in their acclamations of the Kingship of Jesus, under whose leadership in His church, bright as the sun, clear as the moon, and terrible as an army with banners, and with them the decent manhood and womanhood of the age, the sober citizenship of the century, and soon these contesting forces will meet in the final clash of arms, the impact of which will shake the world. But the sovereign people will prevail and the church militant will have become the church triumphant, and the liquor traffic, with its reign of lawlessness, shall be but a memory of a semi-barbaric age."

"The time will come when sovereign law
The State's collected will,
Will sit as Empress crowning good
And so, repressing ill."

There is nothing for which the liquor traffic stands to-day that ever tends to the elevation of mankind, the development of manhood, the protection of home, the enthronement of womanhood or childhood, the encouragement of thrift, the fostering of virtue or the establishment of justice and honor. It comes only to destroy. It comes to rob men of their birthright, of honor and of integrity. It comes to deprive men of their God-given desire for those things that are lovely and pure. It comes to ransack the chambers of the soul and steal from there every propensity whose inclination is toward God. It comes to follow man in all his wanderings and be an ever-ready prompter to everything that is evil and vicious. It comes to appeal to man in his every weakness to yield to the evil desires of his heart. It comes to debauch the husband and make him forget his vows at the altar. It comes to alienate the affections of the father and bring the curse of poverty, humiliation and shame upon the offspring in the home. It comes to bring its curse upon betrayed womanhood; it comes to bring its withering blast upon innocent childhood and lovely babyhood. It comes to silence the music in the home and still the laughter upon the lips of the

little children. It comes to curse and blight the future of unborn babies, and give them inclinations toward vice and crime, toward sin and iniquity, toward hell,—away from God.

An institution that thrusts upon humanity all these vices and demoralizing tendencies, to say nothing of its destruction of everything good and Godly to-day is an institution that has existed all too long already, and an institution that at the hands of a thinking and sovereign people, ought to die, and the decree has gone forth throughout the State, the nation and the world that the days of the saloon are numbered.

Practically every nation of the world to-day is grappling with this question, and the more the light is turned on the more determined is the opposition and the more intense becomes the conviction that the whole traffic in intoxicating liquors *must go,* because it is out of harmony with the spirit of the age, and in humanity's great movement back toward God, the saloon and the traffic it represents are destined to defeat and soon to become but a "memory of what men have too long endured."

A sovereign people and the liquor traffic are in a war to the finish, in Michigan, in America, and in the world. We speak for Michigan. The war will be waged, the fight continued, not for a day, a month, or a year, but until the sun shall shine, and the wind shall blow, and the rain shall beat upon the face of no man who goes forth to his daily task under the blighting and blasting influence of a legalized saloon; until if Christ should come suddenly to Lapeer, to Lansing, or to Ludington, to Charlevoix, to Charlotte or to Cheboygan, to Durand, to Dowagiac, or to Detroit, he would find clean streets, and clean city halls, and clean men in them, with never a brothel or a beer saloon to pollute the atmosphere that He must breathe.

The Relation of the Chinese Empire to Religion.*

BY ISAAC TAYLOR HEADLAND,
Professor in Peking University, China.

The Chinese have three religions recognized by the government and the people to the extent of having crystalized them into the expression, "The Three Religions" (San Chiao). These are in the order of their age: Taoism, Confucianism and Buddhism. Each has its own peculiar tenets and characteristics, and each has contributed its influence toward making the Chinese government and people what we find them to-day. Indeed, it is not too much to say that China as a whole is the result of the teachings and influence of these three systems of doctrine on the government and the people.

I. TAOISM.

The first and oldest of these is Taoism. It began as a system of philosophy, continued as a system of natural science, developed into a system of religious worship, and has resulted in her worst form of superstition. The two greatest of the Taoist teachers were Laotze, the founder of the system and the author of the Tao Te Ching, or "Classic of the Way and of the Virtue," and Chuangtze, a contemporary of Aristotle. In the Tao Te Ching its author reaches the highest expression of moral or religious teaching that China has ever touched, when he urges them to "Recompense in-

*Report read at the World's Christian Citizenship Conference in Philadelphia, U. S. A., November, 1910.

jury with kindness." And the one thought that Chuantze has burned into the hearts of both the government and the people is the *principle of non-resistance*. Be quiet, take things as they come. Don't argue, and other people will argue for you. Don't try to defend yourself and others will take up the cudgel in your behalf. Do nothing and all things will be done. It was in general the principle that "he that taketh up the sword will perish with the sword," or put into the language of our own day, "He that taketh up the Dreadnaught will perish with the Dreadnaught." No principle of life has been more thoroughly proven, for every nation that started out with China—Assyria, Babylonia, Egypt, Macedonia, Greece, Rome—and that undertook to defend themselves with the sword, have perished with the sword. And there is no principle in life more scientific than this, for "He who fights long enough will always find someone who can fight better than he can," and then it is all up with him, even though it be Jim Jeffries and Jack Johnson.

This principle of non-resistance has been so thoroughly instilled into the whole Chinese people that they hate war and despise the fighter. In classifying their people they place:

First—The Scholar.

Second—The Farmer—he is a producer.

Third—The Laborer—he is also a producer.

Fourth—The Merchant—he is only an exchanger.

Fifth—The Soldier—he is a destroyer.

And they add, *"Hao jen pu tang ping"*—"A good man won't be a soldier." They also say, "A man made into a soldier is like a piece of iron made into a nail"—it is the last thing that can be made of it.

The Chinese have never fought a great battle during their whole history. (I do not refer to the Mongols under the great butcher, Ghengis Kahn). They have been conquered again and again by the Kin Tartars, by the Mongols, and by the Manchus. But after they were conquered they were the most dangerous enemies, for at once they began to eat and digest their conquerors, and in each case, within three centuries their conquerors were without a language, a literature or a religion of their own, and the Chinese spat them back on their original plains a milder and a more civilized people than they had been before.

And so now it remains for the Christian nations of Europe to go to the Orient and teach the Chinese the "Beastly art of self-defense." There is no such thing as a "manly art of self-defense," and the civilized nations of the world have shown that they realize this fact when they made it almost impossible for two human animals last Fourth of July to find a place where they could practice their "manly art." As nations, however, we have adopted a different standard, and what we will not allow in individuals we approve in nations, rating them as a first-class power only because they are able to conquer a first-class foe.

When I went to China twenty years ago there was not a policeman in the city of Peking, for the simple reason that there was no need of policemen. Every man regarded himself as a custodian of the public welfare, and if two men began fighting on the street, instead of the passers-by forming a ring and urging them on, they were dragged apart, and

one pulled in one direction, the other in the other, until they were far enough apart to go on about their business without either of them losing face. And this disposition to preserve the public peace is unquestionably the result of their religious teachings.

The Taoist system of philosophy continued from 600-200 B. C., a period of four hundred years, and they reached the high water mark of a philosophic age in China that was contemporaneous with the greatest period of Greek philosophy. And anyone who lays aside the works of Laotze or Chuangtze and takes up the Analects of Confucius cannot but feel that he is dropping from the thinking of a philosopher to the teachings of a pedagogue.

Taoism continued from 200 B. C. to 200 A. D., four hundred years more, as a system of natural science. It devoted itself to the study of alchemy and a search for the elixir of life, and the only contribution that it gave to the world as a result of this four hundred years' search was an explosive, which resulted in gun powder. But it should be remembered that while the Chinese were the first to stumble upon such an explosive, they never made any good gun powder until after the influence of the West taught them to do so. Taoism as a scientific system, therefore, did little for the Chinese as a government or as a people.

With the introduction of Buddhism, 65 A. D., the Taoists, Confucianists and Buddhists began to compete for the suffrage of the people. The Buddhists built temples and decorated them with paintings of their idols. The Confucianists built temples, which they adorned with paintings of their sages and men of genius. The Taoists also built temples, which they adorned with pictures of sages, or divinities from any source whatsoever. They did not hesitate to appropriate gods from the Buddhist pantheon, or sages, or men of genius from the Confucian collection in the decoration of their temples, if only it helped to win the approval of the people. When it failed, they began to sublimate their women and make them into fairies, and had their men transformed into genii as they tumbled from the limb of a peach tree. This did little for the religious development of the Chinese, but it contributed a good deal to the folk-lore of the people and the development of Chinese Art. And so the four hundred years, 200-600 A. D., made the Chinese into the most artistic people of the Orient, and changed the Taoists from philosophers and scientists to superstitious religionists; but with all this we must not forget that they helped to make the Chinese lovers of peace and a mild people.

II. CONFUCIANISM.

As I said, one cannot turn from the writings of Laotze and Chuangtze to those of Confucius without the feeling that he is dropping from the thought of a philosopher to that of a pedagogue. Confucius was not a religious teacher, and yet Confucianism, in spite of all that the critics and sinologues may say, is a system of worship, and hence a religion. The sage did not pretend to know anything about God, nor about a future life, but he instilled into his followers the principles of right living, and though he is not, as he is so often supposed to be, the author of the negative form of the Golden Rule, he urged his followers to practice this principle.

It was one of his disciples who, when asked by the Master what his principle of life was, answered: "My principle is not to do to others what I would not have others do to me," and Confucius replied, "Tze, you have not attained to that height." When asked by his disciples what he thought of Laotze's principle of recompensing injury with kindness," he could not rise to it, but told them to "recompense kindness with kindness, and injury with justice."

Confucius was not a religious man, neither was he simply an intellectual man; he was the best type of a moralist, if we are to judge from the influence he has exerted upon the world, that the human race has ever developed. May I insert here a paragraph to show what I mean by a moralist.

I suppose all my readers will admit that the brain is the highest type of physical creation. Now what the brain is to the physical man, the reason is to the thinking or intellectual man,—its highest faculty. But away above the thinking man we have another, the moral man, and what reason is to the thinking man, conscience is to the moral man, just as much a faculty, just as capable of development, and by the same laws and principles. And yet with all our boasted progress, we have not a study in any college or university in the world that is calculated to develop conscience as mathematics develop reason. Above the moral man again we have the spiritual or religious man, and faith is to the spiritual man what conscience is to the moral man, or reason to the intellectual man, though there is not a study in any theological school in the world designed to develop faith as mathematics develop reason. In other words, we of the Christian countries, instead of being a highly civilized, are only a one-third developed people. We are intellectual monstrosities, thinking, think-ink, thinking, always thinking, but we are moral and spiritual pigmies.

The thinking man is man in his relation to things. The moral man is man in his relation to his fellow-man. The spiritual man is man in his relation to God. Confucius was a moralist. It was the relation of man to man that concerned him. When asked about God he answered, "Since I do not know man, how can I know God?" and when asked about death, he said, "Since I do not know life, how can I pretend to know death?" He was not concerned about God, death, nor a hereafter, but only about man, the government and the present, about the ruler as a good ruler, and the subject as a good subject.

But Confucius was a stickler for politeness. The rule to him was of more importance than the sheep that was to be offered in sacrifice. His manner of walking, sitting, bowing, and even the length of his sleeping garment and his method of lying in bed were considered of sufficient importance to be recorded by his disciples.

The importance he attached to the relation of parents and children has clinched upon the Chinese the worship of ancestors; and the emphasis he placed upon scholarship has fastened upon them the worship of genius, and led them to establish temples not only to the Sage himself, but to great men of every age, from that of Confucius to that of Li Hung-Chang.

In summing up the influence of Confucianism upon the Chinese people, I should say that: Their love of learning,

their politeness, their worship of ancestors, and their worship of genius, are directly due to the teaching of Confucius and his disciples, as their text-books for more than two thousand years were the works of these same men.

III. BUDDHISM.

What now of Buddhism? It has done less to affect the character of the people as a national unit, I think, than either of the others, but it has introduced into the life of the people a thought that never occurred to the founders of the other two cults:—I refer to their hope of a future existence,—life in a world to come. Transmigration it is, of course, but as compared with the ethereal fairy-land of the Taoist, or the cold intelectualism of the Confucianist, it gives a warm hope of immortality, and for this reason it has been embraced by all classes, from the throne to the hovel. The finest Buddhist temples and idols I have seen in Peking are in the forbidden city to the North of the palace, while every hovel has its shrine.

THE TEMPLE OF HEAVEN.

The national system of worship, however, is not connected with any of those I have mentioned, though the emperor worships at the Confucian temple or appoints a substitute to perform worship for the throne. But the national system of worship is the Altar of Heaven, and the Covered Altar, in what is called the Temple of Heaven in the Southern or Chinese city of Peking. Here the emperor alone kneels upon a round marble stone in the center of an open altar ninety-nine feet in diameter, with no covering but the shining dome, and offers his prayers to Slang Ti, the creator and ruler of the universe. One man, the ruler of the people, performs the ceremonies, confesses the sins, and asks for pardon for the whole 400,000,000 members of his family.

What changes might we expect if Christianity became the prevailing religion of China? It is not necessary to theorize on this subject. For more than two thousand five hundred years the three religions have had their chance in China. China has had Taoism two thousand five hundred years; Confucianism two thousand four hundred years; Buddhism one thousand eight hundred years, and she slept. One hundred years ago the Protestant gospel was carried to China, and during that short time she has awoke and is making more rapid progress materially, intellectually, governmentally and spiritually, than any country has ever made at any time in the history of the world.

Nay, we need not go back one hundred years. Let me state what changes I have witnessed during the past twenty years. When I went to China in 1890 there was but one school established by the government engaged in teaching foreign learning. Now there are no less than 40,000 schools, colleges and universities, all under government control and teaching all kinds of foreign studies, while the old system of education has been abolished. Twenty years ago there was but one hundred miles of railroad in the empire. Now there are five thousand miles built, five thousand more projected, and they are trying to borrow $30,000,000 from Europe and America to build another thousand miles. Twenty years ago they had scarcely begun to open mines; now they are sinking great shafts deep down into the earth and tak-

ing out millions of tons of coal every year, and the same is true of silver, gold, copper and iron. Great factories are springing up all over the empire and we may soon expect to see China enter the race and compete with the nations of Europe for the industrial supremacy of the world.

But other and still greater changes have taken place directly through the influence of the government. It was not long after the copy of the New Testament was sent to the late Empress Dowager until she conceived the plan of abolishing the use of opium throughout the empire. I do not say that it was the sending of this present that caused her to issue that edict, but there are good prospects that within the next five or six years the importation and sale of opium will be practically a thing of the past, and it then remains to be seen whether we will allow the Christian nations of the West to ship enough intoxicating liquor to take the place of the opium abolished.

But the last and greatest change of recent times in China is the desire on the part of the Empress Dowager to give a constitution to the people and change the empire from an absolute to a constitutional monarchy. That this will be done there is no question, and from the recent senate held in Peking, if reports be true, Prince Chun will find a way to launch the new constitution before the date originally intended.

Outside of the worship at the Temple of Heaven and the worship of Confucius by the officials and the students, there is no State reigion. There is but one Temple of Heaven, and but few Confucian temples in the empire. While the officials and government may assist by subscriptions in the erection of temples, either in memory of great officials like Li Hung Chang, or for Buddhist or Taoist sects, it assumes no responsibility, either for their erection or their support, and it is not likely that the Chinese government will ever adopt any cult as a State religion.

Selections

The Triumph of our King

BY THE REV. HENRY BURTON, D.D.

There's a light upon the mountains, and the day is at the spring
When our eyes shall see the beauty and the glory of the King;
Weary was our heart with waiting, and the night watch seemed so long,
But His triumph-day is breaking, and we hail it with a song.

In the fading of the starlight we can see the coming morn;
And the lights of men are paling in the splendors of the dawn;
For the eastern skies are glowing as with light of hidden fire,
And the hearts of men are stirring with the throbs of deep desire.

There's a hush of expectation, and a quiet in the air,
And the breath of God is moving in the fervent breath of prayer;
For the suffering, dying Jesus is the Christ upon the throne,

And the travail of our spirit is the
travail of His own.

He is breaking down the barriers, He is
casting up the way,
He is calling for His angels to build up
the Gates of Day;
But His angels here are human, not the
shining hosts above,
For the drum-beats of His army are the
heart-beats of our love.

Hark! we hear a distant music, and it
comes with fuller swell;
'Tis the triumph-song of Jesus, of our
King, Immanuel!
Zion, go ye forth to meet Him! And, my
soul, be swift to bring
All thy sweetest and thy dearest for the
triumph of our King!

—*From the Bombay Guardian, India.*

What of the City

BY REV. CHARLES E. JEFFERSON, D.D.

What a blaze of light our age throws on those great words, "Begin at Jerusalem." The populations of the world are massing themselves in great cities. It is a tidal movement that cannot be resisted. Our cities grow larger every year. We are destined to be a republic of cities. Our cities are rapidly absorbing a large part of the culture and wealth and power of the nation. These cities are being drawn closer and closer by bands of steel and wires charged with electric fire, so that whatever is done or said or thought in one city is immediately known in all the others. To the imagination the republic seems already a vast and imposing Jerusalem.

What are we doing in the city? Much, but not enough. The world has written failure across the face of our work. Look at the little company of Christian workers trying to bind our cities to the throne of God! Do they not remind you of a band of children armed with brooms trying to sweep back the incoming tides? What are our churches but tiny islands round which there thunders a sea lashed into fury by the winds which blow from the vast caverns of the primeval instincts of the heart? Oh, the city! What shall we do with it? In its atmosphere American ideals are disintegrating. In its rush and thunder the American institutions are in progress of decay. Under its wheels both the home and the church are in danger of being ground to powder. What shall we do with the city? That is the great problem of this century. No Home Missionary Society can hold the confidence of thoughtful men which does not go to work first of all with the bulk of its resources on our cities. If the city is lost, the nation is doomed. No country is safe with its cities in the hands of the enemy. If Christianity fails in the city it fails everywhere. The world has no use for a religion which fails at the point of supremest importance. The city must be cleansed, or like a mighty heart it will keep on pumping poison through every artery and vein of the body of our national life.

Christian men of wealth will some day see this. They have their eyes on other things just now. They are buying up railroad systems and steamship lines and oil fields and steel plants. The world is astonished by the number of things these men can hold in their hands. But the day is coming when they shall hear a voice saying, "Go into the city, and it shall be told you what you must do." And obedient to the heavenly vision they will pick up our slums and wash them

clean. They will take up the poisoned houses along the alleys and crush them into dust and build in their places houses fit to be the houses of men. They will establish a system of religious education which will take in all the children of the unchurched masses. They will develop the city church into a magnificent institution with a score of ministers and a hundred deaconesses and a regiment of trained workers, so that we shall some day sing without blushing, "Onward, Christian Soldiers, Marching as to War." For war it is, and we never can win the battle with the forces now in the field.

The city is possessed with many devils, and they are devils which are cast out only by prayer and fasting; that is, by the opening of the soul to the heavens and the crucifixion of the flesh. Jesus steadfastly set His face to go to Jerusalem, though the great, wicked city gathered itself into a black cross, with outstretched arms outlined against the southern sky. Saul of Tarsus steadfastly set his face to go to Rome, though the only light he could see on the horizon was the gleam of the executioner's axe. There are Gethsemanes and Golgothas and Roman empires, with bloody Neros, between us and the redemption of the city. There is nothing before us but hard, exhausting, self-sacrificing God-like labor. All of us must die without receiving the promise, but the just must live by faith, and, like Abraham, we shall go out, not knowing whither we go, looking always for a city which hath foundations whose builder and maker is God. We must view the future through the city. All the world's greatest thinkers have dreamed of an ideal State, and they have all seen it through the city. Plato saw it through Athens, John through Jerusalem, Augustine through Rome, Dante through Florence, Calvin through Geneva. We must see it through Boston, New York, Philadelphia, Chicago, San Francisco. Through our streets of squalor and wretchedness and sin we must walk to that city whose streets are gold and whose gates are pearl. Into all our institutions and into all the forms of our social and industrial life we must work the prayer, "Thy kingdom come, Thy will be done in earth as it is done in heaven." How shall we celebrate the opening of a new century? By beginning in larger and more energetic ways to redeem Jerusalem.

The National Reform Movement.

Items of News.

THOUGH not certainly decided, it is probably that the Ohio State Christian Citizenship Convention will be held in Columbus the last week in September next. Watch our September columns for announcement of exact time and place.

THE General Superintendent of the National Reform Association goes to Winona the first week in August. He will stop en route at Utica, Ohio, where he is to speak at a union meeting of the churches of Utica the evening of July 30th.

NEGOTIATIONS are in progress for a suitable auditorium in which to hold the Illinois State Christian Citizenship Convention. This convention will be held the latter part of October either in Springfield, the capitol of the State, or in Chicago.

REV. C. G. STERLING, Indiana State Secre-

tary, spent the first half of July in Indianapolis and vicinity and the latter half in the eastern and northern parts of the State. He is now in the immediate vicinity of Winona and working specially in the interests of the Winona Christian Citizenship Institute.

THE National Field Secretary, Rev. J. S. McGaw, addressed the International Christian Endeavor Convention at Atlantic City, July 6th. He also spoke before the Christian Citizenship Conference of Endeavorers held the day following. In each case he called attention to the World's Christian Citizenship Conference.

THE Pennsylvania State Secretary, Rev. J. R. Wylie, began auspiciously his work the first of July in the immediate vicinity of Pittsburgh. Most of the month was spent by him in Beaver county. He will spend the month of August and September in the adjoining counties of Lawrence, Butler, Westmoreland and Indiana.

THE following are members of the Portland Commercial Club with whom the Business Manager dealt in locating the next World's Christian Citizenship Conference: C. F. Johnson, chairman general manager Sherman, Clay & Co.; Theo. B. Wilcox, president Portland Flouring Mills Co.; Wm. M. Ladd, president Ladd & Tilton Bank; J. C. Ainsworth, president United States National Bank; Benage S. Josselyn, president Portland Railway, Light & Power Co.; Walter F. Burrell, manager Burrell Investment Co.; E. L. Thompson, Hartman & Thompson, Bankers; I. N. Fleischner, Fleischner, Mayer & Co.; C. S. Jackson, publisher Oregon *Dail Journal;* A. H. Devers, president Closset & Devers; Frank R. Kerr, secretary Wadhams & Kerr Bros.; W. F. Woodward, secretary-treasurer Woodard, Clarke & Co.; W. B. Ayer, president Eastern & Western Lumber Co.; H. L. Corbett, first vice president First National Bank; W. J. Hofmann, advertising manager *Oregonian;* H. Beckwith, general agent, Wells, Fargo & Co.; C. C. Chapman, manager.

THE REV. J. A. COSBY, Secretary of Young People's Work, writes on board the *Ismailia,* en route from Jerusalem to London, that he has met everywhere with encouraging success in his work in behalf of the World's Christian Citizenship Conference. He has spoken in Cairo, Egypt, in the Sudan, in Jerusalem, and at Assiut and Beirut Colleges. He reports having had favorable interviews with Dr. Howard S. Bliss, president of Beirut College; Dr. J. K. Giffin, of the Sudan, author of "The Egyptian, Sudan"; the Rev. D. S. Oyler, of the Sudan; Miss Dorcas Teas, of the American Mission Hospital, Assiut, Egypt; Nathan Soperstein, Miss M. E. Best, Rev. Melki Hannosh and Prof. Rosenberger, of Jerusalem; and President R. S. McClanahan, of the Assiut College of six hundred students in Egypt. Mr. Cosby will arrive in New York City the second of August and go direct to the National Convention of the Young People's Christian Union of the United Presbyterian Church in Baltimore, August 3rd and 6th, which he will address in the interest of the World's Christian Citizenship Conference.

MR. C. H. CONGDON, Business Manager of the World's Christian Citizenship Conference, returned to Pittsburgh from the Pacific coast, June 12th. A special meeting of the Executive Committee was called to hear his report the afternoon of that day. He reported Portland, Oregon, all things considered, in his judgment the best place to locate the next World's Christian Citizenship Conference. Indeed, according to authority given him when sent to the coast, he had selected this city and fixed the date of the Conference for June 29th to July 6th, inclusive, 1913. The Chamber of Commerce of Portland, in behalf of the citizens, made a virtual offer of $25,000 for locating the Conference there, including the free rent for a week of their large auditorium and their agreement to care for the local interests of the Conference. An offer of $15,000 in cash, to be paid into the treasury of the National Reform Association between April 1st, 1912, and January 1st, 1913, was made by the Chamber of Commerce. The Executive Committee at its meeting ratified the action taken by Mr. Congdon, made a record of the same on its minutes and authorized the notification of the Chamber of Commerce to this effect. The Committee also appropriated $5,000 for the immediate establishment and operation for the next two years of a publicity headquarters

in Philadelphia for the Portland Conference. Executive headquarters are to be established in Pittsburgh in connection with the headquarters of the National Reform Association.

The World's Christian Citizenship Conference.

The World's Christian Citizenship Conference, to be held under the auspices of the National Reform Association on the Pacific coast, has been definitely fixed as to time and place. It is to be held June 29th to July 6th, inclusive, 1913, in the city of Portland, Oregon. The citizens of that wideawake Western city are, through a local committee of one hundred of its most representative citizens, to care for all the local interests of the Conference, to furnish free of charge for eight days a $600,000 auditorium (with a $60,000 pipe organ), in which to meet and to pay in cash $15,000—an offer equivalent to at least $25,000.

It is proposed to have in attendance at least 20,000 people from our own and other countries, representing practically all the evangelical church and Christian civic bodies in the world. Fully one hundred of the world's ablest Christian statesmen, one-fourth at least of whom are to be from countries other than America, are to have a place on the program. Already a half dozen or more such foreign speakers have been engaged, such as the Bishop of London, Dr. John Clifford and Lady Balfour, of England; Dr. Paterson, of Scotland; Dr. Luzzi, of Wales and Mr. C. D'Aubigne, son of the famous historian, D'Aubigne, of France. The Rev. Henry Collin Minton, D.D., LL.D., president of the National Reform Association, sailed for the Orient, July 8th, to spend two or three months in search of other representative speakers. The Rev. J. A. Cosby, National Reform Secretary of Young People's Work, has been for more than two months touring foreign countries in the interests of the Conference and sends most encouraging reports. The great problems that are truly world problems, such as the weekly rest day, capital and labor, public education in its relation to morality and religion, laws relating to the family, intemperance, war and how to abolish it, vice and crime and the best means of their suppression, political corruption, etc., will all receive the most thorough discussion at this Conference, together with the Christian principles the application of which alone will solve them. A special feature of the Conference will be reports from every country in the world with reference to the attitudes of these countries and their governments toward prevailing religions and especially toward Christianity. Foreign missionaries from every land will be present, together with representative products of their labors in the way of native converts. The coöperative work of Church and State for the upbuilding of the kingdom will be brought to the fore. All religious and Christian civic bodies will be invited to send delegates. Many such have already appointed delegates. Committees of one hundred in the larger cities have been formed and others are forming to promote a local interest in the Conference. Publicity headquarters for the same have already been established in Philadelphia and executive headquarters in Pittsburgh. Railroad and steamship companies have under advisement the matter of rates which are certain to be as low if not lower than any ever before granted. It is confidently expected that in every way this Conference will be the largest and most representative if not indeed as well the most influential ever held on American soil.

Topics proposed for discussion at the World's Christian Citizenship Conference:

I. FUNDAMENTAL PRINCIPLES OF CIVIL GOVERNMENT.

1. The Divine Origin of Nations.
2. The Moral Accountability of Nations.
3. Civil Government a Divine Institution.
4. Christ's Government of the Nations.
5. God's Law The Law for Nations.

II. CIVIL GOVERNMENT IN ITS RELATION TO CIVIL VICES.

1. Intemperance—Liquor Traffic, Opium Traffic, etc.
2. The social evil.
3. Gambling.
4. Profanity.

III. THE FAMILY.

1. Marriage and Divorce.
2. The Perils of the Modern Home.
3. The Sacredness and Importance of the Family.

4. The Civil and Religious Value of the Home.
5. Monogamy, Polygamy and Polyandry.

IV. THE SABBATH.

1. The Divine Origin and Binding Authority of the Holy Day.
2. Attitude of Civil Government Toward the Sabbath Question.
3. The Sabbath as a Safeguard of Christian Civilization.
4. The Personal Observance of the Day.

V. EDUCATION.

1. The Christian Conception of Education.
2. Education as a Function of the State.
3. The Place of the Bible in Education.
4. Coöperation of Church and State in Education.

VI. PEACE.

1. International Peace—The Christian Ideal.
2. The Ethical and Economical Evils of War.
3. The Influence of Christian Missions Upon the World's Peace.
4. The Abolition of War a Sane Purpose of True Statesmanship and Diplomacy.

VII. THE GOVERNMENT'S RESPONSIBILITY TO THE DEFECTIVE, DELINQUENT AND DEPENDENT CLASSES.

1. The Philanthropic Function of Civil Government.
2. Economical Measures of Relief.
3. The Combination of Voluntary Agencies With the Government.
4. The Christian Initiative in Such Work.

VIII. PERSONAL OBLIGATION OF CITIZENSHIP.

1. Responsibility for the Moral Character of rulers.
2. The Ethical Implications of the Right of suffrage.
3. The Religious Presuppositions of Popular Self-Government.
4. Conscience in the Public Service.

IX. MUTUAL INTERNATIONAL OBLIGATIONS GROWING OUT OF IMMIGRATION AND EMIGRATION.

1. Their Economical Side.
2. The Religious Side.
3. Their Diplomatic Side.
4. Their Ethical Side.

X. REPORTS FROM THE DIFFERENT COUNTRIES OF THE WORLD.

On Their Attitude Toward Prevailing Religions, Especially Christianity.

Michigan State Convention.

The Christian Citizenship Convention in Detroit, June 20th and 21st, certainly occasioned more public comment at the time and has since than the ordinary State Convention. In addition to more than twenty-five thousand words (upward of twenty-five columns) of notice given the convention in the daily press before and at the time it was in session, several columns of matter relating to it and the work of the Association have appeared in certain of the dailies since. As we write these words a telegram from the editor of the Detroit *News* comes for matter for print..

Previous to the date of the convention the Michigan Catholic *Advocate* announced editorially the that coming of the National Reform Association into Michigan, particularly into Detroit, was a challenge which they (the Catholics) could not afford to ignore. Accordingly the Detroit *Free Press,* the daily of Detroit, said to be under the complete domination of the Church of Rome, criticized in its editorial columns the addresses made by certain of the speakers and attempted in other ways to belittle the convention and its work. The Catholic priesthood, after the convention, gave out in the public print that they would withstand the effort of the National Reform Association to make Bible reading in the public schools of Michigan general, even to the extent of securing a State law forbidding its use. And in this they claimed to be joined with the Jews as they no doubt were. In substantiation of this announcement in the daily press, together with the impression upon one at least as to the outcome, we quote the following from a Detroit correspondent to *The Presbyterian.* After stating that the attendance at the convention was but a few hundred, the correspondent added:

"It is remarkable, however, for a convention so sparsely attended, that it stirred up more

newspaper opposition than has any religious convention here for many years. The speakers emphasized the need of putting the Bible into the public schools, and declared that Michigan had no law to prevent this from being done, which is probably the truth, although very few people knew it. But the statement has aroused the Romanists and the Jews, curious companions in a crusade, and they are preparing to force through the Michigan Legislature a law which shall absolutely prohibit the reading of the Bible in the schools. They can carry almost anything in Michigan. In fact, they do carry about everything that the brewers and saloon-keepers have not already carried. We have strong churches in Michigan, but they are too busy to do such practical work as influencing legislation for righteousness, and as the others have nothing more interesting to do than to overturn morals and religion, we are pretty sure which way the votes will go."

The editor of the Michigan *Presbyterian* had this to say of the convention in his issue of June 29th: "The National Reform Association, with headquarters in Pittsburgh, held a convention in this city last week, for the purpose of arousing interest and creating sentiment in favor of certain reforms that are just now urgently needed. The program of the convention contained the endorsement of Governor Osborn as follows:

"The work of the National Reform Association is of first importance to the character of our people and should have the endorsement of every citizen of Michigan. Its great purpose is unselfish and its object will be to restore the equilibrium between moral and material development. No movement of greater import has ever been inaugurated in our country."

The questions that received special emphasis were, Temperance, the Civil Sabbath, Marriage and Divorce, Moral Training, including the Bible in the public school. The time was unfavorable for a large attendance as it was commencement week and other conventions were in session, still the one to two hundred people who came were richly repaid, as the addresses were of a high order and called attention to matters of urgent importance. On Tuesday evening Dr. J. P. Huget, of Detroit, spoke on "The Christian Citizen," and declared his faith in the future because there is that in the average man that may be made to respond to the call of the highest ideals. Judge J. W. Donovan, in his address, said that the "Genius of Good Citizenship" is unselfishness, and he gave illustrations of philanthropic work done in this city. Rev. J. S. McGaw, of Pittsburgh, National Field Secretary of the Reform Association, gave a splendid address on "Practical Patriotism." A typical Irish orator, he mingled humor and pathos, argument and appeal in a most interesting way. The four addresses of Wednesday morning were by Dr. J. H. Potts, editor of the Michigan *Christian Advocate,* on "The American Sabbath," Dr. J. T. LeGear, of Lansing, on "The Sabbath a Civic Necessity," Dr. Chas. Nease, of Grand Rapids, on "The Bible in the Public School," and Hon. H. R. Pattengill, of Lansing, on "The Public School and Citizenship." In the afternoon the addresses of Mrs. Leona T. Field, of Ann Arbor, on "Woman and Future Citizenship." Dr. F. D. Leete on "Marriage and Divorce," and Dr. J. M. Barkley on "Men and Christian Citizenship," were among the strongest on the program. But the interest deepened as the convention advanced, and in the evening Rev. G. W. Morrow, of the Anti-Saloon League, spoke with unusual power and earnestness on "The Liquor Power and a Sovereign People." It was a terrible arraignment of the licensed saloon and will not soon be forgotten by those that heard him. Rev. J. S. Martin, of Pittsburgh, gave a splendid address on "National Perils and Safeguards," and the last on the program was Dr. I. T. Headland, of Pekin, China, who spoke on "By-Products of the Gospel." It was fitting that the last words of the convention should be those of the risen Christ, "All Power is given unto me," which was the basis of Dr. Headland's fine address. The Reform convention is a thing of the past, but its impressions will abide and a new interest will be taken in the work of reform in Michigan.

Never have we heard a series of abler addresses at any convention. An attendant, a delegate to the two conventions, says of the National Reform Convention: "The more we think of it the better we like it. The addresses so far outstriped those of the State Christian Endeavor Convention that the two are not in the same class, though there were some very

able addresses at the latter." We shall not attempt to quote from these addresses, preferring to give them, a number of them at least, entire to our readers in successive issues. In this issue will be found one or two. The question-box elicited almost one hundred questions from those in attendance. Of this number there was time to answer about the one-half on the floor of the convention by the General Superintendent. Of the remainder the principal ones were later answered by him through the columns of the daily press of Detroit.

As to the salutary effects of the convention in the way of stirring up interest among many ministers and others in behalf of Christian Citizenship there can be little doubt. Several of the leading Protestant ministers of the State, to our certain knowledge, made the convention the occasion of preaching strong National Reform sermons to their people, in which they set forth clearly the principles of our Association and its work. The account of the State organization effected together with a list of the officers appeared in our last issue.

The Winona Institute

The seventh successive annual Christian Citizenship Institute, under the auspices of the National Reform Association, will be held at Winona Lake this year August 6 to 19 inclusive. The opening sermon will be by the Rev. J. Knox Montgomery, D.D., President of Muskingum College, New Concord, Ohio. It ill be delivered by him in the Assembly A litorium at 8 P. M. on the theme, "Christ n Education in Its Bearing on National ife." Dr. Montgomery is a man of exceptional platform ability as well as a bright scholar. For years he has spoken each summer on Chautauqua platforms, having been in the majority of the States of the Union. He is also a man possessed of rare gifts for evangelistic work, being well known by many especially in the South and Middle West whom he has assisted in evangelistic services. His interest in public affairs is indicated by the numerous articles he has penned for magazines and other public papers on the questions of the day. He has made a special study of the subject of education in all its bearings. Being a college president he has covered thoroughly the entire field of education in colleges and universities, with special reference to the moral and religious elements of the same, and is therefore particularly well qualified to discuss his theme. This is Dr. Montgomery's first appearance at Winona. For several years past his services have been sought on the Winona program, but his engagements were always such that it was impossible to secure him until this year. The engagement which he is to fill was made with him more than a year ago. A great treat is in store for all Winonians who shall hear Dr. Montgomery.

Beginning with the morning of August 7th instruction will be given daily from 9 to 11 A. M., by speakers of note, on various themes having to do with the subject of Christian Citizenship. From 3 to 4 P. M., daily, missionaries from different countries will discuss the attitude of their countries and their governments, respectively, toward Christianity. A different country will be represented each day. There will be three addresses daily, each by a different speaker.

From 9 to 10 A. M., daily, the first week of the Institute, Dr. Lyman E. Davis, of Pittsburgh, will discuss the general theme, "Social Perils in America," under the following subdivisions:

1. The Flag Without a Country.
2. The Metropolitan Frontier.
3. The Shadow of Castle Garden.
4. The Epidemic of Bribery.
5. Our Spanish Legacy.
6. The Black Dinner.

Dr. Davis spent last year abroad in the study of social conditions in other lands, writing upon his return a series of letters for the Pittsburgh daily papers and also for a New York syndicate. He has for years made a special study of the social problem in America and is a writer of recognized ability. For years he has contributed to various leading periodicals, including *The Century Magazine*, The New York *Independent* and *The Homiletic Review*. He is also a speaker on Chautauqua platforms and is announced by the Star Lyceum Bureau of New York City. Dr. Davis delivered an address at the annual convention of the National Reform Association in December last, which was deemed of such worth and dignity by the officers of the National Reform Association, that he was imme-

diately engaged to deliver the series of addresses which he is to give at Winona this season. He has recently been elected a member of the Executive Committee of the National Reform Association and is now active in the work of that Association. In view of his native ability, his special study of the theme he is to discuss and his popularity as a public speaker, a special store of information furnished in an attractive manner awaits those who shall hear him. Dr. Davis will speak at the nine o'clock hour daily.

The second speaker the first week of the Institute is the Rev. V. Losa, Pittsburgh, Pa., who discusses the general theme, "Foreign Immigration and American Citizenship." Beginning with August 7th, at the 10 o'clock hour, he will discuss throughout the week the following topics:

The Immigrant—

1. Who He Is and Where He Is From.
2. Why He Is Here.
3. The Likelihood of His Remaining Here.
4. Things From Which He Must Be Freed Before He Becomes a Safe Citizen.
5. The Dangerous Temptations Which Confront Him in His March to Citizenship.
6. His One Great Need If He Is To Be a Useful Citizen.

Mr. Losa is himself a foreigner, specially equipped and in charge of a great work among foreigners in Pittsburgh. He was born in Austria, received his college education in Bohemia and Moravia and his theological training in Union Seminary, New York. He is the editor of *The Christian Journal*, and in charge of a Mission Training School in Pittsburgh. He is a man keen of intellect and great of heart. He has made a study of the question of foreign immigration first hand, is continually dealing with people of practically all the different races who come to our shores from other countries, being thoroughly familiar with their character, their desires, their weak and strong points and their needs. As much, if not more, indeed than any other man in America he is in a position to present the question of immigration in its bearing upon the citizenship of the country. In these days when foreign immigration is such a problem in our country it will certainly be worth the while to hear one versed as Mr. Losa is on the great theme on which he is to speak. Mr. Losa will speak at the 10 o'clock hour each day.

At the 9 o'clock hour daily the second week of the Institute, Dr. W. J. Wilson, of Hillsdale, Michigan, will discuss the general theme, "Practical Questions," under the following topics:

1. Real Meaning of Christian Citizenship.
2. Religion and Politics.
3. The Place of Religion in the Building of the Nation.
4. The Bible and the Public Schools.
5. Secularism Run Mad.
6. The Moral Obligations of the State.

Dr. Wilson is a doctor of philosophy, having specialized in this subject in post-graduate work in Chicago University. For years he has been serving in the pastorate of the Methodist Episcopal Church in the State of Michigan and is at present pastor of a large and influential congregation of his denomination in Hillsdale. He is much in demand for public addresses on his favorite theme. Six months ago he was chosen Secretary for the Middle West by the National Reform Association and has recently signified his intention to accept and take up the work of the Association, October 1st, giving his full time to it. Dr. Wilson is a man of affairs. Though scholarly he is yet a man of the people. He is possessed of that rare ability and insight that enables him to reach the hearts of the common people. He has made a special study of each of the themes he is listed to discuss and will therefore speak with authority.

The speaker at the 10 o'clock hour the second week of the Institute is Dr. J. S. Martin, of Pittsburgh, Pa., General Superintendent of the National Reform Association. While the other three Institute speakers are comparative strangers at Winona, Dr. Martin is a familiar figure on these grounds. It was through his efforts specially that the Christian Citizenship Institute was inaugurated at Winona seven years ago, and the National Reform Auditorium secured in the Island where the sessions of the Institute are held each year. For years Mr. Martin has been an editor, lecturer and magazine writer. He is now at the head of the National Reform Association devoting his energies to the propagation of the work which has been his life specialty, namely, the advocacy of the Christian or Bible prin-

ciples of civil government. The position which he now occupies affords him special opportunity to familiarize himself with the great problems of the day which can be solved only by the application of these principles. He will discuss the general theme, "Fundamental Principles of Christian Civil Government," with special reference to their application to present day problems, under the following sub-topics:

1. Origin of the State.
2. The Source of the State's Authority.
3. The Moral Ends of the State.
4. The Institution of Civil Government.
5. Moral Personality and Responsibility of Nations.
6. Christ's Government of the Nations.

Mr. Martin has been engaged by the Winona Assembly to speak at the Bible Conference on Home Mission Day on the theme, "America for Christ." He is at present devoting his energies specially to the preparatory work for the next great World's Christian Citizenship Conference to be held in Portland, Oregon, beginning June 29, 1913. This Conference, in all its bearings, as well as the initial World's Conference held in Philadelphia in the month of November last, will receive special attention at the Winona Institute.

The addresses to be given at the 4 o'clock hour daily throughout the Institute will have special reference to this World's Christian Citizenship Conference. Among those already engaged to speak are Dr. A. D. Woodworth, of Japan; Dr. John Van Ess, of Arabia, and Dr. George W. Lewis, of China. These men are all missionaries. Other missionaries representing India, Africa, the Philippine Islands, South America and other countries, will also speak. For the most part these missionaries have been long resident in the countries which they will represent. In discussing the attitude of their respective countries and their governments toward Christianity they will furnish information particularly valuable to all interested in foreign mission work and especially to all such who understand the relation that such work of necessity sustains to the governments of the countries in which it is carried on. This is a new feature of the Institute work at Winona and will doubtless furnish attraction for many who have not hitherto attended the Institute. All of the missionaries are recently home from their respective fields of labor and will furnish fresh and reliable news from the same. All, moreover, are speakers of ability and effectiveness.

An additional new feature of the Institute this year will be the renditions by a special soloist, Miss Bessie M. Wylie, of Pittsburgh, daughter of the managing editor of THE CHRISTIAN STATESMAN, accompanied on the piano by her cousin, Miss Laura Wylie, of Toledo, Ohio. Miss Wylie is a graduate of the Musical Department of Geneva College, Pa., in 1906, and later took a two-year post-graduate course in music in the Pittsburgh Conservatory of Music. She possesses a voice of rare richness and sweetness. She has sung for different Chautauqua audiences always to the delight and entertainment of the people. A recent Pittsburgh paper says of a performance given by her, "A large audience attended the concert last night at the Carnegie Music Hall given by the Library Band. Miss Bess Marie Wylie, a soprano, sang two selections. This is the first appearance of Miss Wylie at the Music Hall and her singing was a delightful surprise to the audience. She demonstrated the fact that she was a soprano of more than ordinary ability. Her voice has a wide compass and her intonation is perfect. It is hoped this will not be her last appearance." Miss Wylie will sing daily at the Institute, rendering Indian songs by Charles Wakefield Cadman, a number of Irish songs by Hermann Lohe and also a number of Scotch songs. Her opening rendition the first day of the Institute will be, "A Gipsy Maiden, I," by Parker. She will also lead the entire audience from day to day in some patriotic songs. This new feature of music will add greatly to the interest of the Christian Citizenship Institute this year.

The Rev. C. G. Sterling, for years Winona Assembly's Bible teacher at the Technical Schools in Indianapolis, has recently been employed by the National Reform Association as Indiana State Secretary. He began his work the first of July and is spending his time until August 20th specially in the interests of the Winona Institute. It is expected as the result of his labors that the attendance at the Institute will be much larger than in former years. Everything indeed promises an Institute in advance of anything held in previous years.